

wards you choose to be a farmer or a merchant. Who is to hinder you? What is to prevent you from shifting the responsibility of law and assuming that of a farmer? Can you thus choose the ministry, submit to a solemn ordination, enter upon the duties of your sacred office with the consciousness of divine approval and afterwards at your will lay aside all this responsibility and enter upon some other work? I do not believe that you can.

If you could be a lawyer or a doctor as easily as you can be a preacher I seriously doubt your call to the ministry. If any work on earth demands the undivided man it is this ministry of the Gospel. I do not believe that any man is called of God to preach who does so merely for the sake of convenience or to make a living, neither because he thinks the work is easy nor because of the good he may chance to do. Such motives are unworthy of consideration. These cannot be trusted. There are higher and diviner springs of action.

The Call

I shall not be able to tell you what constitutes the call to the ministry. The chief thing upon which I insist in this paper is that the call to the ministry has a divine side to it. Perhaps we may be able to determine something of the way in which God brings this call into a conscious reality in the following paragraphs and references.

Moses and Aaron were called of God unto the great work entrusted to them. The sacred writer devotes over fifty verses to this account. See Exodus chs. 3-4 and compare Heb. 5:4. The divine call of Isaiah to the prophetic office is one of the most marvelous chapters in the Old Testament. Isa. 6. How Jeremiah was called to be a prophet to the nations is vividly described in Jer. 1. Of John the Baptist it is said, "There came a man, sent from God, whose name was John." John 1:6.

Jesus Christ, bringing with him a marvelous message for the world, came not upon his own authority, but as the Apostle of God. See Heb. 3:1; 1 John 4:14 John 8:26; 12:49; and many other passages. Jesus gave the world a message. Jesus gave that message to the Apostles to give to the world. Matt. 28:19; Mark 16:15-16; Luke 24:46-47; Acts 1:8. The Apostles in turn committed this message to faithful men to give to the world. Among these may be mentioned Philip, Timothy, Titus, Tit. 1:5, Archippus, Col. 4:17, Tychicus, Eph. 6:21, and Epaphroditus, Phil. 2:25.

As an illustration of the part the local church may have had in such selections we may take Timothy. Paul found Timothy among the disciples at Lystra. He learned of his training in the holy scriptures. 2 Tim 3:15. He found him to

be a man of faith, a man whose mother and grandmother had been women of extraordinary faith. 2 Tim. 1:5. Paul had need for such a man in the work of the Lord and desired to take him with him. And upon the recommendation of the brethren from two churches—Lystra and Iconium—Timothy went with Paul. Acts 16:1-3. Then after a careful training by Paul he was inducted into his office by the laying on of the hands of the presbytery.

But we can go a step farther in the apostolic practice. In 2 Tim. 2:2 Paul says, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." To Titus he says, "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and appoint elders in every city." Titus 1:5. Compare with these references Acts 6:3; 13:1-3; 14:22-23 and 1 Tim. 4:14. From these passages it seems that the call to a particular work in the church is received thro the body of believers constituting the local church. The local congregation being the highest recognized authority certainly has much to do in the constitution of the officers of the church.

Most specifically it may be said that in the call to the ministry the Holy Spirit does not supercede our faculties. We do not receive the call thro any audible voice, or physical impression, or even supernatural conviction. God's call certainly involves our searching out of His purpose concerning us. It involves also, as I believe, our searching out of the man for His work. And for my part I know no safer nor better way than thro the local church. Nor can I find a way more in harmony with the scriptures. If the churches of Christ are in living fellowship with their great Head, every member keenly alive to the impulses of the Divine Spirit, seeking only to do the things pleasing to the Father in heaven those who have manifest gifts and graces essential to the ministry of "the glorious gospel of the Blessed God" will receive a call that can not be mistaken.

Hiram, O.

WHAT IS A CHRISTIAN

M. O. HORNE

He that doeth the will of my Father in Heaven the same is my brother, sister and mother. Matt. 12:50. Being filled with love and fervent charity at all times, ready to do good and be thoughtful for the little things if it be only a kind word or look to the weary. Praying often in secret with the unwavering faith and trust in the father, and tho overwhelmed with care affliction and tribulation trust Him and strive to win

souls for Christ; full of good works bearing patiently the annoyances and aggrievances of every day life, reading Scripture daily and consecrating ourselves wholly to the Lord making our lives a Christian business to grow the same as a successful worldly business. In all things giving God the praise and glory whether adversity or prosperity, feeling that all things work together for good to those that love God, With humility self sacrifice and submission to fill the above, I think would define Christian. It is all to me to try to live for Christ.

Yours in His name,

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TRY AGAIN—NO. 2

J. B. WAMPLER

Brother Cassel says, "Concerning the baptism with the Holy Ghost I would refresh the minds of all EVANGELIST readers with a few direct passages so that none may be misled by the sophistry of such as refuse to believe this one of the greatest present day truths." The first direct passage he quotes as follows. "John the Baptist does say that the baptized penitent shall receive the baptism of the Holy Ghost."

Now, my dear brother, it is bad to put words into my mouth that I did not utter, but it is still much worse to put words into the mouth of John the Baptist that he never spake. While no doubt those who were baptized in the Holy Spirit had been penitents and received baptism at the hands of John, he does not say that the baptized penitent shall receive the baptism of the Holy Spirit. In order to make his direct passage (as he calls it) to look plausible he puts in parenthesis "(of course according to the words of the Master in Luke 11:13.)" Christ in this passage says: "If ye know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Not one word is found in this passage referring to a baptism of any kind, neither is there any fire mentioned. That there is a very marked difference between the terms giving and baptism must be apparent to every EVANGELIST reader. Hence I will underwrite this first offered direct passage of my brother to prove a perpetuity of the baptism of the Holy Spirit *sophistry*. His second passage refers to Joel 2:28, 29. Joel makes no mention of any baptism, either of Spirit or fire. But Peter on the day of Pentecost said: "This is that which was spoken by the prophet Joel." The baptism of the Holy Spirit was implied in this prophecy, and that part was fulfilled on the day of Pentecost. However this prophecy implied much more but as nothing more is in the question I drop